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March, 1910

# The Playground

PLAY AND THE CHURCH



*Los Angeles Playground Commission.*

"THAT THEY MIGHT HAVE LIFE."

# The Playground

Published Monthly by the

## PLAYGROUND ASSOCIATION OF AMERICA

1 Madison Avenue, New York City

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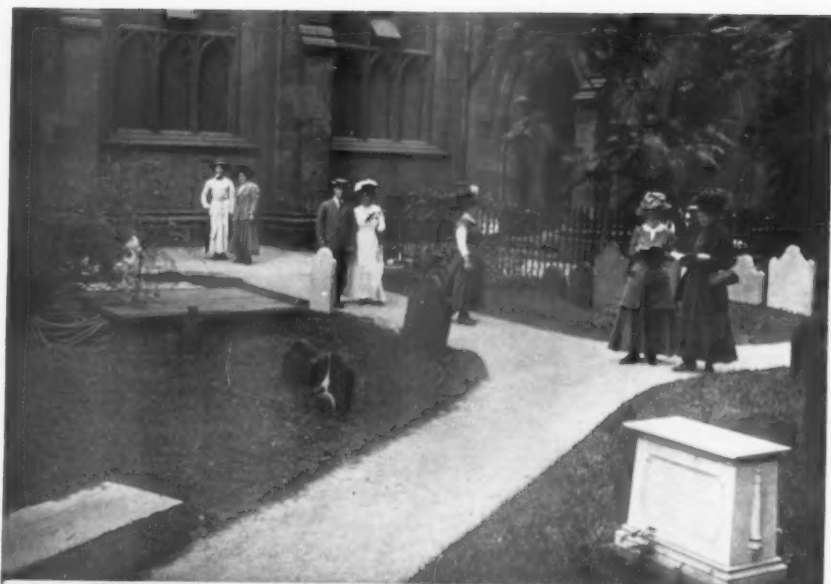
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*Trinity Church Parish, Trinity Church, Broadway  
and Wall Street, New York City.*

### **Play at Trinity Church**

Happiness is to be measured not by the multiplication table but by the Beatitudes, usefulness not by par premium and discount, but by "the heavenly rule of three—God, my neighbor, and myself." The value of Trinity churchyard at Broadway and Wall Streets, New York City, and of St. Paul's churchyard, a few blocks further north, has been reckoned time and again by the arithmetic of finance; but there are thousands of people who know little of that and who are learning more and more to estimate it in terms of happiness and utility. Walk down Broadway on a hot summer afternoon and ask any of the scores of people who are enjoying the coolness of the shaded walks in the churchyard what the property is worth to them. They will answer that it gives them what cannot be bought—a breathing spot in the midst of a brick and asphalt wilderness; and more than that, the assurance that the Church, realizing its responsibility to the whole community, is doing its best to meet that responsibility.



*Trinity Church Parish, Trinity Churchyard, Broadway and Wall Street, New York City.*

"The churchyard is the rightful recreation place of the living."

The question how best to serve the community in which it finds itself is one of the problems that at this time is everywhere weighing heavily upon the mind and conscience of the Church. A glance at the accompanying pictures of the two Broadway churchyards will show that Trinity realizes that these grounds are not only the sacred resting places of the dead, but also the rightful recreation places of the living.

These two old churchyards have always been a resort for sightseers, who stand with guide book in hand, alternately deciphering the quaint inscriptions on the tombstones and gazing at the surrounding skyscrapers. But more than that, they are becoming more and more places where busy office workers can take their noontide rest—and to no better use could they be put.

At St. Paul's Chapel, especially, business women and girls during the warm weather come flocking to eat their luncheons under the trees. The sparrows share in the meal. In connection with the chapel is a business women's club, for whose use a spacious room is provided where meals may be obtained at reasonable prices. A rest room, a reading room, and a circulating library offer further advantages and make the daily "nooning" pass all too quickly. The club has enrolled nearly seven hundred members, and there is a goodly waiting list. There are other women's luncheon clubs in the down-town district of New York City, but there is none with the atmosphere that is afforded by the surroundings at St. Paul's Chapel. In the spacious, ecclesiastical-looking luncheon room, with its arched roof of dark oak beams, the girls learn that the Church is touching their daily lives at many points. Outside its doors the churchyard awaits their use, and at the end of the flagged walk the open portal of the beautiful old chapel invites them to thought and rest in the midst of a tiresome and harassing day.

On the lower west side St. John's Chapel in Varick Street offers its grounds for the use of the people of the neighborhood. A big sign gives welcome to all and especially to mothers and children. On any day during the summer may be seen peaceful family groups assembled in the shade of the old church. They have forgotten for a time, in this luxury of space and air, the hot and crowded tenements.

At St. Luke's Chapel in Hudson Street a similar opportunity is offered. In addition to these recreational features during July and August last year one of the daily vacation Bible schools held



*Trinity Church Parish, Old St. Paul's Churchyard.*

"Where busy office workers take their noontide rest."



*Trinity Church Parish, Trinity Churchyard, Broadway and Wall Street, New York City.*

"To no better use could the churchyards be put."





*Trinity Church Parish, Business Women's Lunch Club at Old St. Paul's.*

"A spacious lunch room is provided. Business women learn that the Church is touching their lives at many points."





*Trinity Church Parish, St. Luke's Chapel.*

*A CHURCHYARD PLAYGROUND.*

sessions there. The church every day presented a sight that would gladden the hearts of the readers of this magazine; organized play, manual training, and Bible study make a combination of values in the life of a neighborhood that is seldom realized under such favorable conditions as were possible here. The pictures help to vivify the situation, but they cannot show the rich coloring of the foliage, cannot give an adequate conception of the cool shade, nor indicate how welcome the soft, yielding sod is to feet tired by contact with hard, hot pavements. Here the little "sister turned mother" brings her fretful charge, and throughout the afternoon the children get the air and sunshine that would otherwise be beyond their reach. The doorstep, the curb stone, and the gutter are exchanged for a bench under the trees where no sign says, "Keep off the grass."

At St. Augustine's Chapel in East Houston Street the contrast with surrounding conditions is even more striking. Any one who has penetrated into the dark, dirty backyards and courts of the tenement house district is surprised and delighted at the scene presented in St. Augustine's "backyard." It seems almost as if one had strayed into the green, secluded close of an old English cathedral. On one side rise the grave, protecting walls of the chapel. On the other sides factories, loft buildings, and many-storied tenements—whose fire escapes and clotheslines are hung with fantastic draperies—surround the green plot. The creak and stamp of machinery mingle with the street noises and the clatter of foreign tongues from window and doorway. When the children gather for play curious and admiring spectators from every point of vantage comment on the sight. Unfortunately there is no opening to the street, and thus the existence of the playground is unknown to the passer-by. Such use of the breathing spot as is made of similar spaces at other chapels is not here practicable. Yet when the daily vacation schools hold their sessions in the parish house, the children play there under the direction of their leaders with vigor and enthusiasm. Blessed are those tenements whose windows look out upon this gracious garden instead of into a three-foot airshaft.

At Broadway and One hundred and fifty-eighth Street stands the Chapel of the Intercession, which is in a unique sense a social center for the neighborhood. Here, of course, there is no such congestion of population as surrounds these other play centers; access to other open air spaces and to the city parks is

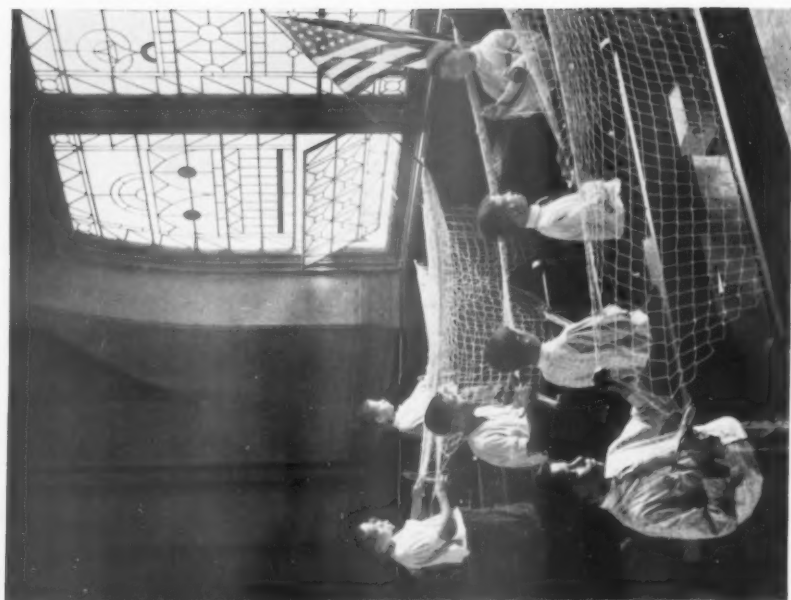


*Trinity Church Parish, St. Augustine's Chapel.*

"A church playground surrounded by factory and many-storied tenements."



*Trinity Church Parish, St. Augustine's Chapel.*

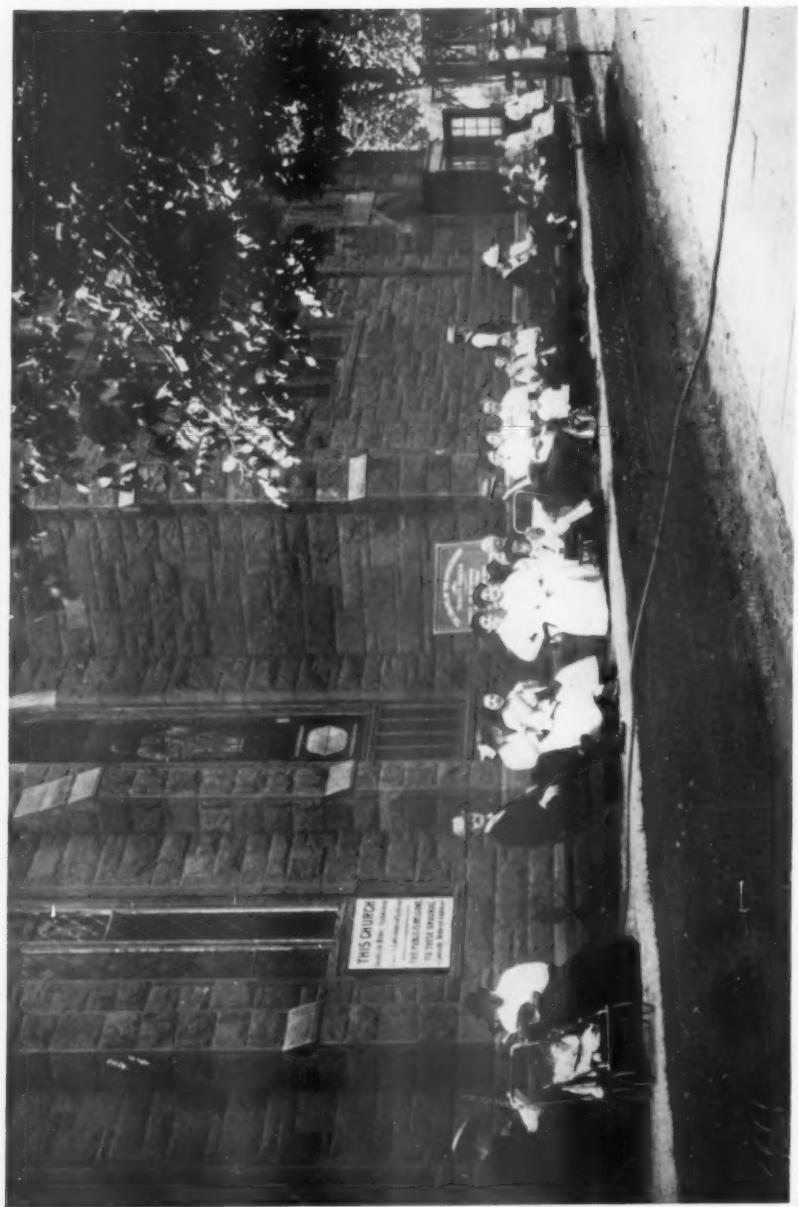


*CREATIVE PLAY.*

far easier. The chapel grounds themselves are not large, nor are they as secluded and individual as the others we have spoken of. But for these very reasons Intercession Chapel shows best what can be done with comparatively few advantages, and what has been done there is a good illustration of the way in which the people respond to efforts made for them. This chapel gives to other churches a splendid example of how to utilize their resources. At the rear of the chapel a triangular space is dedicated to the children. There are attractions such as swings and a sandpile; but better than these there is that which every church can give—the warm welcome and the assurance of perfect liberty within the obviously necessary restraints of good order and good humor. Along the side of the church is a row of benches which are always filled with older people. The remainder of the space is a garage for perambulators. A large sign calls attention to the fact that Trinity Parish invites the public, especially mothers with children, to use the grounds freely. During the hot weather two large tubs at the curb are filled with running water for horses, and a sign reads: "Drivers are invited to use this water. Please help us to keep good order." The editor of a Boston newspaper calls this "horse sense religion." It is one of the small things that ought to be included in religion.

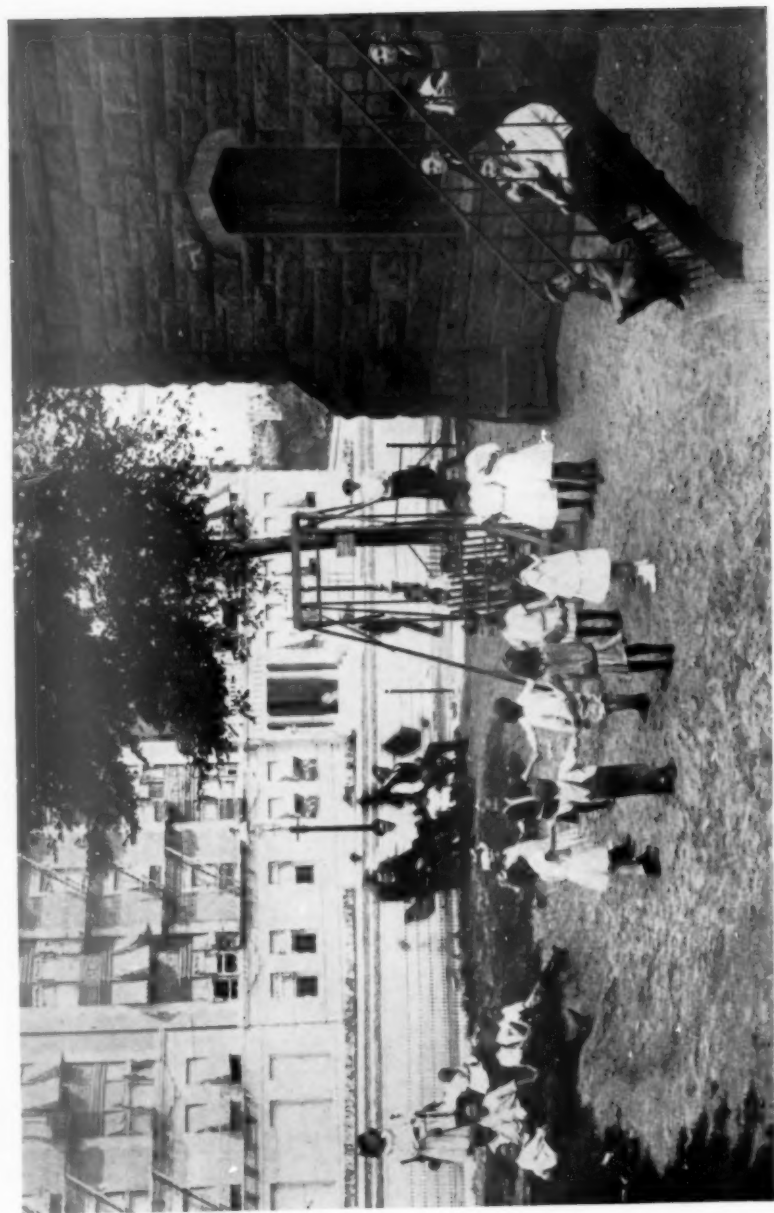
Not far away is Trinity cemetery, one of the most beautiful burying grounds in situation and design that can be found anywhere. There can hardly be any that has a more magnificent outlook than that over the Hudson to the Palisades and the New Jersey hills. It is, to all intents and purposes, a public park and is so regarded and used.

All these spots together, however, cannot take the place of humanity's natural playground—the real country. Like almost every other city church, Trinity has its summer home. This is at Great River, Long Island. Every two weeks throughout the season parties of children from the various chapels are taken to the hospitable shelter of a rambling, homelike country house, set between a pine grove and the "River," which is really an arm of the Bay. The children's life is what might be expected—one of rapturous delight from dawn to dusk in the real out-of-doors. The home is in charge of the Sisters of St. Mary, who beneath their black garb and broad white caps have hearts not only warm with the love of little children, but also chastened and cheered by the love of God.



*Trinity Church Parish, Chapel of the Intercession.*

"Along the side of the church is a row of benches which are always filled with older people."



*Trinity Church Parish, Church of the Intercession.*

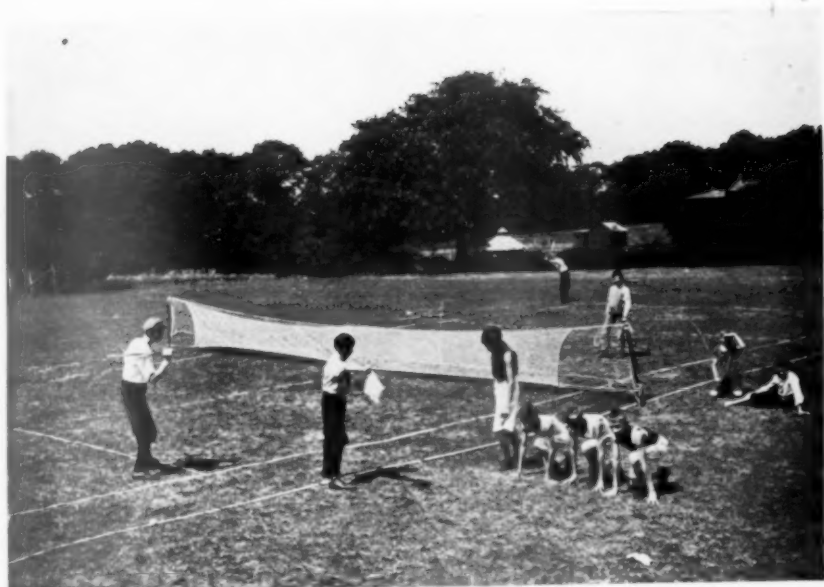
"The public, especially mothers with children, are invited to use this place as their own."





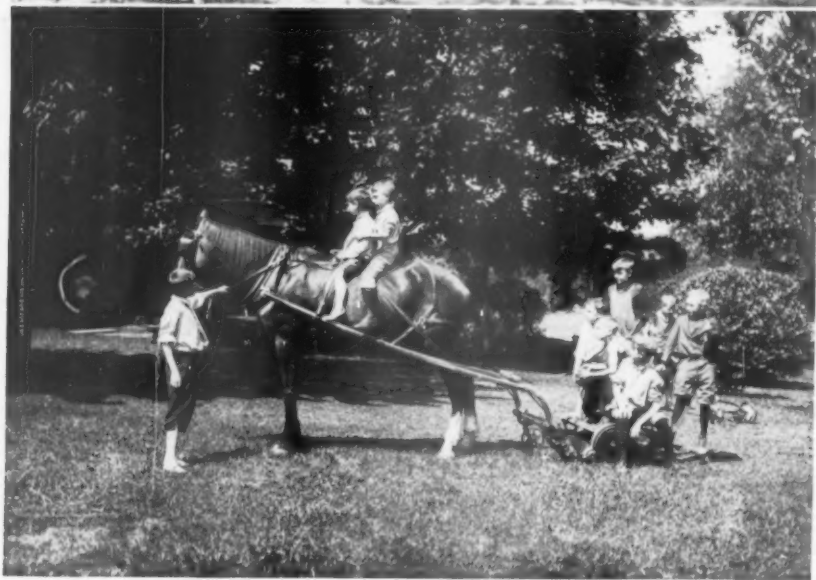
*Trinity Church Parish, Trinity Cemetery, at 135th Street and Broadway, New York City.*

"It is to all intents and purposes a public park and is so regarded and used by many."



*Trinity Church Parish, Summer Home.*

"THE REAL OUT-OF-DOORS."



*Trinity Church Parish, Summer Home.*

TWO WEEKS' PLAY IN THE COUNTRY.



*Trinity Church Parish, Summer Home.*

DAIRYMEN. STORY-TELLING. LEAP-FROG. SAILORS.

Never does a fortnight pass more quickly than one spent at this charming spot. The river is shallow and safe, and so wide that really venturesome voyages can be made in the sturdy flat-bottomed rowboat that is always in use. A weekly sailing trip gives variety to the water expeditions, and daily bathing turns many a hopeless "land lubber" into an expert swimmer before the holiday time is over. The pine grove has charms of its own. Swinging, tree climbing, house building in turn are eclipsed by the delights of a story told by one of the helpers to a tired, happy group. A broad playing field provides a tennis court, a baseball diamond, and a running track. Should it chance to rain, the big playroom has a capacious fireplace and a cupboard filled with toys.



*Trinity Church Parish, Summer Home.*

"Two weeks' pleasure laid by to carry back to the city."

On their return to the city the children are loaded down with country treasure, as witness this group of St. Agnes boys in the doorway of the parish house. But they bring back far more than that—new health, refreshed energy, happy memories, and best of all the unconscious, refining influence of the order, cheer, and kindness of a Christian household.



*Trinity Church Parish, Manual Training School, Washington Square.*

**"Where work is play and play is work."**

During the winter the Sisters carry on much the same work at the Parish Mission House in Fulton Street. Here we find the usual activities of the church among the poor and friendless—a dispensary, a relief bureau, for young girls a training school in household service, a kitchen garden, and numerous guilds and societies for boys and girls. It is difficult to tell where recreation leaves off and labor begins, just where the playground becomes the workroom. It is pretty certain that the young people who gather during the day and evening in the various industrial and training schools maintained by Trinity Parish are not keen to discriminate between their summer play and their winter work.

On the west side of Washington Square stands an old-time New York mansion, once a family residence, now a place where daily throughout the week many children are assembled from all over the city for instruction in manual training. They learn carpentry, joinery, and cabinet-making. There is a school of cookery, and there are also largely attended classes in pyrography, leather tooling, and drawing from models and from life, as well as mechanical drawing.

At St. Augustine's Chapel the neighborhood children are served in much the same way, a specialty being made of classes in cooking and laundry and general household duties.

To these must be added the social service rendered by the parochial schools in every chapel, ranging from kindergarten to college preparatory courses. Not only is tuition absolutely free, but after completing the course students are eligible for nomination to scholarships which materially aid in meeting the expenses of a college course.

In addition to this, each chapel has its own social organizations which meet as far as possible the distinctive needs of the community.

What has all this to do with playgrounds? Much in every way: social service wherever rendered conscientiously and intelligently tends to the one end, the betterment of the race. In all education we are looking for self-fulfillment combined with self-control. We are trying to reach it, as Mrs. Humphry Ward says, through freedom, spontaneity, and happiness; and wherever these are found, as we believe they are found in the Trinity Parish schools—whether it be in the so-called workroom or on the self-confessed playground—we have found the best means of helping our neighbor and serving God.





Trinity Church Parish, Manual Training School.  
CARPENTRY, JOINERY AND CABINET-MAKING.



*Trinity Church Parish.*

The children must play. Are not these children who play in the shadow of the Church more fortunate than the children playing in the street?



*Trinity Church Parish, St. Chrysostom's Chapel.*

Men as well as boys, clergy as well as laity, play together at Trinity Church.

## **"The Spirit of Youth and the City Streets"\***

"Once upon a time" a group of boys ranging through the woods in the White Mountains fell into a dispute as to where they were. Finding a tree towering over its fellows, one of their number climbed it and told how the land lay. This service of vision has been performed by "our" Jane Addams.

The modern city, the factory and the modern farm have sprung upon us as thieves in the night. They have swept away the old conventions which, growing for centuries, have been our guides and safeguards. We are in a great unknown forest of new social conditions, new powers, new dangers. Miss Addams has interpreted the spirit of childhood, of young manhood and of womanhood in its relationship to present day life more truly than has any one else. She has not only given perspective and vision, but has done it with indescribable sympathy, charm and simplicity.

There are but six chapters—a total of 162 pages, 200 words to the page. The following quotations may suggest, although they do not summarize, what is in each chapter:

### **I. YOUTH IN THE CITY.**

"Since the soldiers of Cromwell shut up the people's play-houses and destroyed their pleasure fields, the Anglo-Saxon city has turned over the provision for public recreation to the most evil-minded and the most unscrupulous members of the community. We see thousands of girls walking up and down the streets on a pleasant evening with no chance to catch sight of pleasure even through a lighted window, save as these lurid places provide it. Apparently the modern city sees in these girls only two possibilities, both of them commercial: first, a chance to utilize by day their new and tender labor power in its factories and shops, and then another chance in the evening to extract from them their petty wages by pandering to their love of pleasure."

"It is as if our cities had not yet developed a sense of responsibility in regard to the life of the streets, and continually forget that recreation is stronger than vice, and that recreation alone can stifle the lust for vice."

\* A review of "The Spirit of Youth and the City Streets," by Jane Addams. The Macmillan Company, New York, 1909. Price \$1.25.

## II. THE WRECKED FOUNDATIONS OF DOMESTICITY.

After telling of case after case illustrating the bearing of the city upon the relations of young men and women to each other, she says:

"It is neither a short nor an easy undertaking to substitute the love of beauty for mere desire, to place the mind above the senses; but is not this the sum of the immemorial obligation which rests upon the adults of each generation if they would nurture and restrain the youth, and has not the whole history of civilization been but one long effort to substitute psychic impulsion for the driving force of blind appetite? \* \* \*

"Unless we mean to go back to these Old World customs which are already hopelessly broken, there would seem to be but one path open to us in America. That path implies freedom for the young people made safe only through their own self-control. This, in turn, must be based upon knowledge and habits of clean companionship. In point of fact no course between the two is safe in a modern city, and in the most crowded quarters the young people themselves are working out a protective code which reminds one of the instinctive protection that the free-ranging child in the country learns in regard to poisonous plants and 'marshy places,' or of the cautions and abilities that the mountain child develops in regard to ice and precipices. . . .

"By all means let us preserve the safety of the home, but let us also make safe the street in which the majority of our young people find their recreation and form their permanent relationships."

## III. THE QUEST FOR ADVENTURE.

No better interpretation of this topic has been made than is made in this chapter. Miss Addams shows how much of the modern personal evil has its origin in this eagerness to feel the full pulse of life.

"The young people are overborne by their own undirected and misguided energies. A mere temperamental outbreak in a brief period of obstreperousness exposes a promising boy to arrest and imprisonment, an accidental combination of circumstances too complicated and overwhelming to be coped with by an immature mind, condemns a growing lad to a criminal career. All the activities of primitive man and even those of his more civilized successors may be broadly traced to the impulsion of

two elemental appetites. The first drove him to the search for food, the hunt developing into war with neighboring tribes and finally broadening into barter and modern commerce; the second urged him to secure and protect a mate. \* \* \* \*

"The second division of motive power has been treated in the preceding chapter. The present chapter is an effort to point out the necessity for an understanding of the first trend of motives if we would minimize the temptations of the struggle and free the boy from the constant sense of the stupidity and savagery of life. To set his feet in the worn path of civilization is not an easy task, but it may give us a clue for the undertaking to trace his misdeeds to the unrecognized and primitive spirit of adventure corresponding to the old activity of the hunt, of warfare, and of discovery."

#### IV. THE HOUSE OF DREAMS.

The theatre. Miss Addams in writing of the cheap theatre and moving picture exhibition has portrayed the soul hunger of most of us adults.

"'Going to the show' for thousands of young people in every industrial city is the only possible road to the realms of mystery and romance. \* \* \* \*

"Out of my twenty years' experience at Hull House I can recall all sorts of pilferings, petty larcencies, and even burglaries, due to the never ceasing effort on the part of boys to procure theatre tickets. I can also recall indirect efforts towards the same end which are most pitiful. I remember the remorse of a young girl of fifteen who was brought into the Juvenile Court after a night spent weeping in the cellar of her home because she had stolen a mass of artificial flowers with which to trim a hat. She stated that she had taken the flowers because she was afraid of losing the attentions of a young man whom she had heard say that 'a girl has to be dressy if she expects to be seen.' This young man was the only one who had ever taken her to the theatre and if he failed her, she was sure that she would never go again, and she sobbed out incoherently that she 'couldn't live at all without it.' Apparently the blankness and grayness of life itself had been broken for her only by the portrayal of a different world. \* \* \* \*

"These same parks (Chicago) are provided with beautiful halls which are used for many purposes, rent free, and are given

over to any group of young people who wish to conduct dancing parties subject to city supervision and chaperonage. Many social clubs have deserted neighboring saloon halls for these municipal drawing rooms beautifully decorated with growing plants supplied by the park greenhouses, and flooded with electric lights supplied by the park power house. In the saloon halls the young people were obliged to 'pass money freely over the bar,' and in order to make the most of the occasion they usually stayed until morning. \* \* \* \*

“Is not this an argument that the drinking, the late hours, the lack of decorum, are directly traceable to the commercial enterprise which ministers to pleasure in order to drag it into excess because excess is more profitable? To thus commercialize pleasure is as monstrous as it is to commercialize art. It is intolerable that the city does not take over this function of making provision for pleasure, as wise communities in Sweden and South Carolina have taken the sale of alcohol out of the hands of enterprising publicans. \* \* \* \*

“We are only beginning to understand what might be done through the festival, the street procession, the band of marching musicians, orchestral music in public squares or parks, with the magic power they all possess to formulate the sense of companionship and solidarity. The experiments which are being made in public schools to celebrate the national holidays, the changing seasons, the birthdays of heroes, the planting of trees, are slowly developing little ceremonials which may in time work out into pageants of genuine beauty and significance. No other nation has so unparalleled an opportunity to do this through its schools as we have, for no other nation has so wide-spreading a school system, while the enthusiasm of children and their natural ability to express their emotions through symbols, gives the securest possible foundation to this growing effort. \* \* \*

“To fail to provide for the recreation of youth, is not only to deprive all of them of their natural form of expression, but is certain to subject some of them to the overwhelming temptation of illicit and soul-destroying pleasures. To insist that young people shall forecast their rose-colored future only in a house of dreams, is to deprive the real world of that warmth and reassurance which it so sorely needs and to which it is justly entitled; furthermore, we are left outside with a sense of dreariness, in company with that shadow which already lurks only around the corner for most of us—a skepticism of life's value.”



## V. THE SPIRIT OF YOUTH AND INDUSTRY.

"It may be illuminating to trace the connection between the monotony and dullness of factory work and the petty immoralities which are often the youth's protest against them. \* \* \*

"When the work itself offers nothing of interest, and when no public provision is made for recreation, the situation becomes almost insupportable. \* \* \*

"The discovery of the labor power of youth was to our age like the discovery of a new natural resource, although it was merely incidental to the invention of modern machinery and the consequent subdivision of labor. In utilizing it thus ruthlessly we are not only in danger of quenching the fire of youth, but we are imperiling industry itself when we venture to ignore these very sources of beauty, of variety, and of suggestion."

## VI. THE THIRST FOR RIGHTEOUSNESS.

"All of us forget how very early we are in the experiment of founding self-government in this trying climate of America, and that we are making the experiment in the most materialistic period of all history, having as our court of last appeal against that materialism only the wonderful and inexplicable instinct for justice which resides in the hearts of men—which is never so irresistible as when the heart is young. We may cultivate this most precious possession, or we may disregard it. We may listen to the young voices rising clear above the roar of industrialism and the prudent councils of commerce, or we may become hypnotized by the sudden new emphasis placed upon wealth and power, and forget the supremacy of spiritual forces in men's affairs. It is as if we ignored a wistful, over-confident creature who walked through our city streets calling out, 'I am the spirit of Youth! With me all things are possible!' We fail to understand what he wants or even to see his doings, although his acts are pregnant with meaning, and we may either translate them into a sordid chronicle of petty vice or turn them into a solemn school for civic righteousness. \* \* \*

"We may either smother the divine fire of youth or we may feed it. We may either stand stupidly staring as it sinks into a murky fire of crime and flares into the intermittent blaze of folly, or we may tend it into a lambent flame with power to make clean and bright our dingy city streets."

## Play and the Church

LUTHER HALSEY GULICK, M.D.,

President, Playground Association of America.

The multiform activities of Trinity Church in New York in providing opportunities for rest and recreation indicate leadership in that large conception of religion which includes a recognition of a dominant relation to all that is wholesome and fine in living. The spiritual life cannot be lived apart from the world; it envelopes and includes the simplest daily work, play, and relationships of life, giving them deeper meaning. When the Church throws open the gates of its beautiful grounds in order that within the enclosure the people may have opportunities for play, this action stands as a symbol—a symbol of the relationship of religion to life.

All that makes toward wholesome living may and should be done in the shadow of the Church. Recreation too often is pursued under conditions that do not lead to that which is fine and true. Too often has it been that in the pursuit of those pleasures which are in themselves good, young people especially are led into such serious temptation and evil as to become directly antagonistic to religion and the good for which it stands. When the churches of the State of Maine consider making a study of the recreational facilities which exist in the various urban and rural communities, with a view to the improvement of such facilities, they are attacking a fundamental problem.

It is not enough that we shall attack that which is anti-social and anti-religious in our corporate body—for example, the association of the dance hall with the saloon; we must conduct our fight chiefly along constructive lines. We must present that which is better, rather than merely antagonize that which exists. If given an opportunity, good will steadily displace evil. On the whole, good books sell better than bad ones. Morally clean places of amusement are proving best from the commercial standpoint; the new Coney Island is far more successful financially than was the old. This increase in success is directly related to the increasing moral cleanliness. The whole family now is attracted and goes to Coney Island; not so formerly.

A large factor in the success of the Young Men's Christian Association is its intelligent appeal to the whole man.

The problems of play and recreation under modern urban and rural conditions, under modern conditions of home life, school demands, and the absorbing interests of business and professional life, are technical problems of applied physiology, psychology, and sociology. They are no more to be solved by untrained common-sense than are the problems of finance, electricity, or aviation. The Playground Association of America places at the disposal of the Church its resources of technical experience and experimental research. There are bad, good, and better ways of conducting play and athletic sports, socials, vacations. There are expensive and inexpensive ways, and as in other directions, it is not always the most expensive that is the best.

The Playground Association of America welcomes church activity in furthering the interests of wholesome play and recreation, and recognizes that in these as in other directions the Church has in its hands great opportunity and great power.

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### **Why Go to Rochester June 7th to 11th?**

Vicious pleasure resorts have in various communities wrought such harm as to challenge the attention of all church and social workers. Bad recreation can most easily be abolished by the expulsive power of wholesome recreation. The problem of public recreation will receive much attention at the Fourth Annual Congress of the Playground Association of America, to be held in Rochester, New York, June 7 to 11, 1910. Speakers of national reputation will show how by overcoming the dullness of life crime may be lessened. The relation of recreation to character and to the higher life will be pointed out. Ways of utilizing parks and other recreational resources to better advantage will be discussed. The function and proper regulation of moving pictures will be considered. An effort will be made to point out such facts about recreation as every social worker must know if he is to do efficient work.

The discussion of the play problems of men and women as well as of children does not mean that the children's playgrounds are to be slighted. Experts have already been working for weeks on special playground reports to be presented next June to the Rochester congress.

## **"The Playground" and the "Proceedings" to be Combined**

For the past year the Proceedings of the Pittsburgh Congress of the Playground Association of America have been printed in monthly installments. This plan has increased the number of people reading the addresses given at the congress, but it has meant that the Association has had to maintain two monthly publications. Hereafter the Proceedings will be published as a section of *The Playground*, so that the Association will have one monthly publication instead of two. This means that *The Playground* will be practically doubled in size.

Subscribers this year have paid \$1.80 per year for the Proceedings and \$1.00 per year for *The Playground*, a total of \$2.80. The price of the combined publication will be \$2.00 per year, 25 cents per copy.

Present subscribers will receive *The Playground* for the full term of their subscriptions without additional expense.

The Publication Committee on behalf of the friends of the Association wishes to express to Mr. Seth T. Stewart, Chairman of the Executive Committee, their appreciation of the large service he has rendered to the playground cause by editing *The Playground* during the past three years.

PUBLICATION COMMITTEE.

## **Play and Life**

The institution with which I am connected is called a religious institution. It seeks to save men and boys. In this work I have met many Christian people and have found some of them hard to get on with. I have occasionally found Christians who were pessimistic, easily disturbed. I could not understand it until I found out that there is such a thing as being saved psychologically and being saved physiologically; that many men are carrying on their morals what they ought to carry on their muscles, and that many men are wicked mainly because they are weak. Therefore, recognizing the great place that play has in life, we who are interested in saving boys and young men realize that we must save the whole boy, the whole man. It implies a physiological as well as a psychological salvation.

GEORGE J. FISHER, M.D.,

Secretary, International Committee of Young Men's Christian Associations,  
New York City.

## PUBLICATIONS OF THE PLAYGROUND ASSOCIATION OF AMERICA

1 Madison Avenue, New York City

- PROCEEDINGS OF THE FIRST ANNUAL PLAYGROUND CONGRESS,  
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Addresses by Jane Addams, Luther Halsey Gulick, M.D.,  
Joseph Lee, Elmer Ellsworth Brown, Ph.D., Charles Zueblin,  
and others.
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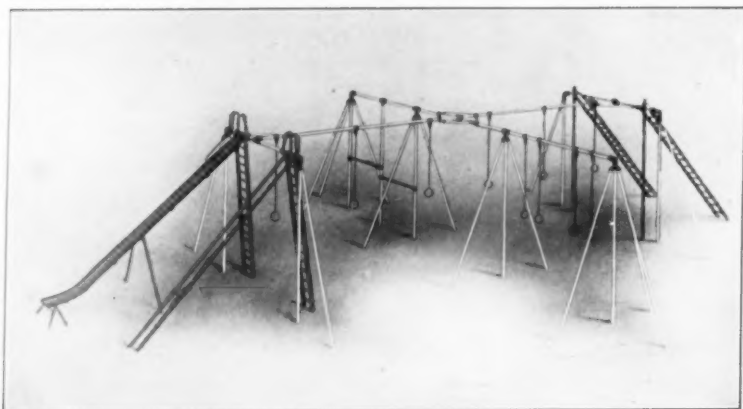
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